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RELIGION AND MORALS

Religion and Good Deeds

RELIGION, in the higher religions, is the experience of God. Many men have not this experience and very decently do not wish to cheat themselves into believing they have; many men feel no compulsion to do anything at all about it; all this is as it may be, but if there is religion at all it is moved by a mystery far beyond any affirmations of ordinary good conduct. Even when the affirmations are nobly put into practice without claim of religious intent, then about them there is a mystery that extends far beyond the actual deed. About every form of nobility there is something ranging far beyond the form. The nobler the deed the deeper the need to proclaim there is something more than this.

Religion is the need to bring the experience of God into practice, not merely into good deeds—there are far more good people in the world than are dreamed of in most religious creeds—but into the way of life by which man lives. Life should be a constant resurrection. The old—in religion—not merely dies or is born again; it bursts into a new life. The experience of God is held constantly over against the normal and the usual until they are challenged by a new wonder and strangeness; the normal and the usual are destroyed and they burst into a new form of life. Just as the artist literally transforms beauty by his touch of vision—the beauty of the twentieth century is not that of the nineteenth, although twentieth century man can enjoy the beauty of the nineteenth—just as the artist destroys in vision in order that he may create, so religion in its inner experience destroys in order that the constant glory of resurrection may be fulfilled.

The repetition of pious maxims or the affirmations of good conduct are not religion; they are the husks which long ago lost the joy and agony of transformation.

Technical Advance and Morality

The constant affirmation that moral conduct must catch up with technical advance (and the solemn air with which this is sometimes uttered, as if a new discovery has been made) is not religion. It is religion in decay. It is an old God, "I had better be good", furnished up to make look like a new one. The really new God is the God Eternal who does not call to moral maxims but to an urgent inner life from which resurrection springs. New technical advance will not be controlled by moral conduct. (As if the great discoverer in the creative fury of his discovery is bothering his head one whit about moral conduct!) Technical advance will not be controlled at all; it is not something over against which man can sit and say "I must do something about this". It is not something different from man. The scientist is not a magician who must be brought under control. The scientist is a man, and as thoroughly a good man as anyone else, often much better than other men. The scientist is the next door neighbour. He lives in the same street with other men. He and all his works are indissolubly involved with other men. To assume that technical advance can be mastered by some moral advance that will keep pace with it is to assume that morality is something like technics. Somehow or other

everyone must set about feeling a little bit extra good and acting as if he did. Then somehow or other this monster "technical advance" will be mastered. Just as ancient primitives blubbered before their gods, so this is the modern counterpart of the blubbering before the not understood. It is the cheap escape from real religious feeling.

The God of the higher religions, the real God of experience, does not transform through moral conduct—although this inevitably occurs—he transforms through a new quickening of inner life, a new perception of what should be done through imaginations quickened through trial, passion and triumph. The inevitable rhythm of religious experience.

The Hero

All this is brought out, but not directly suggested, by a remarkable new book by an American author. It has the somewhat unfortunate title *The Hero with a Thousand Faces* (by Joseph Campbell, Allen and Unwin, 25/-). It does not set out to discuss religion in the sense of the above comments, but it does set out to compare the myths and the religions of mankind, and out of the comparison find something similar and beyond them all. The Hero is the central symbolic figure of the myths and the religious (not the essence the figure symbolises), and the "thousand faces" are the various forms the central figure assumes. The term Hero hardly gets at the mysterious forces with which the author is dealing. He constantly trembles on the verge of breaking into the higher insights of all the religions, and Hero is hardly the term for this. The book is not another effort at comparative religion. It seeks new ground in going down into the unconscious depths of human nature and relating the myths and the religions to these depths. The author shows that there is a profound union between the unconscious life and religious symbols; a union all the more profound when the same unconscious life everywhere tends to create the same symbols in different forms.

He brings out the sense of frustration and desolation that must assail men when under the influence of what is assumed to be modern rationalism men cut themselves off from their unconscious past and unconscious future. All men spring up out of the past; all men in some form or other must go into the future, even if they only live in the future with their thoughts. They are emaculated and desolated when rationally they try to live in the present. Unconsciously at least all men live out of time, and if they try not to do so, something goes wrong with them.

The author has much to say that is profound about symbols. "Symbols are only the vehicles of communication: they must not be mistaken for the final term, the *know*, of their reference. . . . The problem of the theologian is to keep his Symbol transcendent so that it may not block out the very light it is supposed to convey. 'For then alone do we know God truly', writes Saint Thomas Aquinas, 'when we believe that He is far above all that man can possibly think of God'."

This is religion. Without this there is only a religious practice which has lost its life.

THE PASSING OF THE RITUAL OF SACRIFICE

By Francis Terry

BY AN interesting coincidence, Christianity was growing up at the very same time that the ancient systems of sacrificial ritual were passing away. Only a generation after Jesus, the Temple at Jerusalem was destroyed, and the Jewish sacrifices ceased for ever. In Europe, the pagan sacrifices came to an end as Christianity advanced, and have never been revived. Islam has had the same effect in much of Asia and Africa. Even in India and the Far East, where no such clean sweep has been made, sacrifices were losing their dignity and importance, and have continued to do so. Today they survive mainly in backwaters, as the rites of primitive races or barbarous sects. Nowhere now are they the normal and central expressions of men's religious sentiments, ceremoniously performed by the acknowledged leaders of great and progressive peoples. Yet that was the traditional and accepted state of things, almost throughout the world, during the earliest stages of Christian development.

Christianity carries over into the modern world something of the atmosphere of the bygone age in which it originated. Through its influence the word "altar" is still fairly familiar, while "sacrifice" itself is a very live word indeed: though overlaid by later associations, traces of their original meanings still persist. The Bible is full of sacrificial allusions and imagery: the habitual worshipper avoids, ignores or quietly reinterprets them: to the non-church going inquirer they are violent anachronisms of a most repulsive sort.

It is indeed disturbing to think at one and the same time of the bloodshed and fire which were the central function of the Temple, and of the hallowed sentiments of which it was the focus. It was a place of prayer, but only because it was also a place of carnage. Here, on festival days, animals were publicly slaughtered, their blood poured out, their carcasses burnt: and here the psalmist's thoughts turned in longing when "his soul was athirst for God, even for the living God". The prophets denounced excessive reliance on sacrifice, but not the thing itself; and Isaiah, in the vision of his call, saw Jehovah in smoke above the altar-fire. Jesus, though a man of the synagogue, and making no use of sacrificial imagery, accepted the Temple-system and attended the festivals. The apostles were frequently in the Temple. St. Paul made great efforts to reach it for the festival. The epistles apply the sacrificial imagery to Jesus. How painfully incongruous it all seems! Here is a being who is worshipped with blood and smoke and the deaths of animals. And that same being is the Father of Jesus!

The Jews seem never to have been able to explain their own sacrifices. Their God was the guardian of the corporate spirit of a nation, and developed into the upholder of righteousness throughout the earth, the universal hearer of prayer, the creator of all things. The prophets asked why such a God should delight in the blood of goats; and the question was left virtually unanswered. Indeed, there was a certain inadequacy in the theory of sacrifice as put forward by all the civilised nations of the time. Sacrifice was conceived as like the offering of tribute by subject to ruler or client to patron; or it was like payment for favour received; or it was the means of nourishing the inhabitants of heaven. These are business-like attempts to explain religious practices in terms of commonplace human behaviour. As such, they were generally believed and accepted. But they were too business-like and commonplace to go to the root of the matter. They do not tell us why sacrifices brought men religious joy, a sense of fellowship with God, renewed peace of mind—as they undoubtedly did. Men could not explain their deeper feelings about sacrifice. Perhaps that was one reason why the sacrificial system faded away before the growing light of reason.

Originally the system must have answered some deep need of the human heart. Can we conjecture what it was?

All living creatures maintain their existence at a certain cost to the things around them. Cattle tear the herbage; flesh-eating animals prey on the cattle; men subdue all things

to their use. The lower creatures are too self-engrossed to be aware of the damage they do. But men can open their minds to appreciate the value of all things, so that they learn the worth of what they destroy, and their successes are marred by a sense of guilty vandalism. When we moderns look at the effects of our industrial development, we see ourselves as noxious intruders upon "unspoilt" nature. Earlier men felt the same thing when they cut down woodlands for fields, or "wounded our mother earth with the plough". In all departments of our lives there is something which makes us wonder if we are worth the damage we cause. Would not the world be a better place if we men, with our evil ways, were swept off its surface?

That is the haunting doubt which undermines men's confidence. And the crucial point is in the shedding of blood. The cave-drawings show that the early hunters had a profound sense of the grandeur, grace and vitality of their prey. Only close study and deep sympathy could have led men to the domestication of animals. How, then, can men shed the blood and eat the flesh of these godlike beings, these household friends? If that question can be answered satisfactorily, the whole burden of doubt is lifted. Man, with all his faults, is worthy of the price that is paid. He stands up, with enhanced dignity, as a being for whom precious blood has been shed, not furtively or guiltily, but openly, and with the acceptance of the heavenly powers. That is what lies behind the institution of sacrifice.

At its lowest level, sacrifice is a device by which men find supernatural accomplices for their own nastiness: the gods have sanctioned the slaughter and shared the feast. Thus men justify their own cruelty and harness by enthroning them on high. That is the danger inherent in all sacrificial ritual—and even in sacrificial imagery: it tends to give a sadistic colouring to men's vision of God. At its worst, it can lead to terrible degradation in the service of definitely evil deities. But, usually, this has been checked by better elements.

Normally, sacrifice proclaims belief in a hierarchy of existence, a chain of subordination. Earth serves and nourishes the plants. Plants serve and nourish animals. Animals serve and nourish men. Men serve the gods above, to whom they devote themselves and all that is theirs. In taking what is next below him, man offers sacrifice to what is next above him, and acknowledges the sovereign justice which assigns to all beings their rightful places. Thus men's appropriation of the lower creatures is sanctioned as part of the universal law which they also obey.

This legalistic justification is still too little for the human heart, which would wish to live by nothing but what is freely given. Men long for a world in which all beings mutually offer themselves to one another, and are willing to suffer loss in order to support each other's life. In the ritual of sacrifice, they feel that they have come into contact with such a world. Primitive men will feast the destined victim, and make friends with it, and thank it, as though it was going to give itself to them voluntarily. Or they treat it as a gift sent as a token of goodwill by the other animals of its species, in the same way that friendly tribes might send presents. Or it is a present from the spirit which owns the animals and nurtures their life. For these reasons the sacrificial victim is garlanded, and treated with honour, and almost worshipped. Sometimes it is identified with the god himself, who comes to share his life with his worshippers. And this is the very heart of sacrifice, a sense of being lifted above the harsh world of conflict and violence, above even the nobler rigours of justice, into a world of divine mystery, where all things exist for one another, and nourish one another, and willingly suffer loss on each other's behalf, as vehicles of the spirit of life, which sustains all creatures, and continually offers itself up for their good.

That is the moral and spiritual meaning of sacrifice. It was present implicitly from the first beginnings of sacrificial ritual, though marred by the cruder features which obscured it. As it emerged into purer and more explicit expression in Christianity and the other higher religions, the old rituals, having served their purpose, could pass away.

MANCHESTER UNIVERSITY THEOLOGICAL SOCIETY have appointed Principal R. V. Holt as their Chairman—a tribute to the broad-mindedness of a Society which includes Anglicans, Congregationalists, Baptists, Methodists, Presbyterians and Unitarians as well as Unitarians.

FESTIVAL OF BRITAIN PLANS FOR SERVICES

By H. Stewart Carter

(Chairman of the Unitarian Festival Committee)

IT MAY be of interest to readers of THE INQUIRER to hear something of the story behind the events which culminated in the appointment of a Committee sponsored by the General Assembly to draw up plans for Services and Pageants to be held at Stamford Street, Gordon Square and Essex Church during the Festival of Britain. Unitarians have been accused of being too intellectual, too exclusively social and altogether lacking in missionary zeal. Headquarters have taken up the challenge, and, for once, by means of a well-organised campaign, we are preparing to call attention to ourselves, our work and our message.

Over twelve months ago, the British Council of Churches, to which the General Assembly makes a yearly donation, set up an Advisory Committee to make arrangements for the Festival of Britain. Unitarians were not represented on that Committee and accordingly representations were made to the British Council about the matter. The use of Stamford Street Chapel for the Free Church Services was offered and the official answer was that the Advisory Committee of Christian Churches for the Festival of Britain could be advisory "Only to Christian Churches and that, whilst it would hope to have the friendliest relations, it could not undertake full co-operation in the arrangements and joint Services or other projects with the Unitarian Church". The General Assembly was thanked for the kind gesture made in offering co-operation, and the use of the Stamford Street building. The difficulty of the British Council was that, in the matter of co-operation, "a definite line had to be drawn somewhere" and the general feeling on the Council was that the line had to be drawn between those churches who "accept the divinity of Our Lord and those who do not".

The Festival of Britain on the South Bank of the Thames exists to commemorate a century of progress in the life and culture of the people of Britain, to develop in them a feeling of pride in what has been accomplished and to instil them with hope for future possibilities. It is to be regretted that, at this time, the Christian Churches should live in the past and that such an illiberal spirit should prevail in the British Council of Churches. It is a tragedy that at such a time as this the Christian Churches should have failed to realise that the last hundred years have modified man's environment out of all recognition and that it now takes a wider variety of interests and pursuits to render him happy. Furthermore, the failure to recognise that man's environment has an effect upon his religious outlook is one of the reasons why in certain countries the State is elevated to the dignity of deity and the religion of God the Father deposed and classed amongst other outworn superstitions.

Life is to-day more complex than ever it was. To win man to religion requires a wide variety of methods and skill, and, so long as the British Council of Churches tries to pretend that every method except its own is wrong and ineffective and argues that its scheme for salvation is the only true one, just so long will the real task of religion be uncalculated and the energies that could be used, dissipated. The spirit of sectarianism in the religious field has reduced the Church to a pitiful incapacity to help the world in its hour of need. Men expect opposition and rivalry in the material world: they do not expect it in the religious world which should be the example of spiritual unity amidst diversities of opinion. Differences of opinion are no bar to religious fellowship; and the General Assembly had hoped to make a real contribution to this ideal by our offer of co-operation. We felt that this was the moment to apply the principle "There are diversities of gifts but the same spirit and there are diversities of working but the same God who worketh all things in all". The British Council of Churches is prepared to read and approve that statement verbally but not to practise it.

At this time, the churches must co-operate, must apply and must make known the principles of the teaching of Jesus. Profusion is of little avail without deed: the world can see—and understand—the deed: controversy and argument it cannot understand. The social and spiritual principles of

Jesus must be applied in such a way that the future of the world can only be one of truth, beauty and goodness. Such principles—the foundations of religious faith—must reveal themselves in the Mind of Man.

SCIENCE, RELIGION AND CULTURE

By John Rowland

IN RECENT times there have been repeated attempts to show that science and religion are not as fundamentally opposed as, in late Victorian times, they were thought to be. Some of those attempts have been commented upon in these pages, as have some of the attempts to continue the old antagonisms. Albert Einstein and Max Planck have been allowed to have their say; and most of those interested in these somewhat abstruse problems will (in spite of Mr. Fred Hoyle's lightly-veiled dislike of religion) feel that the reconciliation between science and religion is almost complete. And so, in the minds of the greatest scientists, it may well be. But there are some scientists who still feel that their line of thought clashes with the line of thought of the religious. And these are not merely to be found in the ranks of the orthodox Rationalists and Agnostics.

There has recently been appearing, in the pages of that lively quarterly, the *Penguin Science News*, a discussion of the cultural value of science. Now, that there are thoughtful people, like Mr. T. S. Eliot, who would hold that science as such has no cultural value, is indisputable. There are others who would suggest that science may be taken as the basis of culture. But that science may be considered one side of culture, and that the fully-cultured man is one who appreciates both the sciences and the arts, is something which few thoughtful people would attempt to dispute.

Yet a contribution in the current issue of the *Penguin Science News*—it is a letter from the pen of Mr. A. E. Bell, of the Science Department of the Royal Military Academy at Sandhurst—attempts to be "modern" and yet at the same time expresses so exactly the ideas of 1890, that it seems worth a brief comment. Here is what Mr. Bell says:—

"Nothing short of a full study of man as an organism and his place in nature can equip us to take control of the forces of the modern world, and all that the religious teachings of the past seem to have inculcated needs to be superseded in these respects. . . . It is in no spirit of arrogance that one would argue that the imagination can principally though not entirely through science, attain a higher point of view than any which centuries of historical self-consciousness have engendered in human beings."

Mr. Bell, in fact, explicitly states that he does not think that "science can do the duty of religion or even provide any true basis for ethics". Yet at the same time there can be no doubt that, in the passage which I have quoted at length, this is precisely what he is suggesting. Such an attitude on the part of scientists is the very thing which has led to a widespread distrust of science. Indeed, the fact that the scientist who writes thus is (as is obvious from his place of work) using his science for destructive and not constructive purposes is a comment on his belief that science as a cultural force can work to eliminate differences between different national or racial groups.

No regular reader of these columns could have any doubt as to the values of science. But at the same time most readers would not wish to deny that there is a spiritual dimension in the universe, a dimension which science finds evasive. The principles of strict measurement which form the final basis of science cannot be applied in this spiritual sphere; yet that it exists must be obvious to everyone who has ever enjoyed a Beethoven symphony or a Shakespearean tragedy—not to mention the more modern work of Mr. T. S. Eliot or Orson Welles.

In fact, it would seem to many of us who have devoted some time to these border-line problems that science and religion must be complementary. They both have cultural value; but neither can be regarded as exclusively valuable. Only if both are cultivated to the limit of their scope can a full cultural life for individual or nation result.

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IT OCCURRED TO ME

By Muriel Hilton

"IT IS MOST important that before actually starting on a still life composition the artist should feel that he or she really *likes* the subject which is proposed to put on to canvas, a definite emotional response should be felt in oneself to the object seen. That may sound far fetched, but I do not think it is. From long experience I can say definitely that whenever I have attempted to begin a subject without first having *felt* that subtle thrill of response towards it, the result has been comparative failure."

The artist who wrote that says, by the way, that strictly speaking flowers are not still life. They are alive, vital, growing, so he feels the thrill of response towards inanimate objects, their colour, form and relation to each other.

After reading this I looked round the room in which I was sitting. My response to certain things was one dependent to some extent upon a relationship of sentiment. An elegant vase appealing not only because of its line and design but because it had been given me by a friend; a gleaming copper coal scuttle, precious through association as it had been given after some relatives had been on holiday with us; then there were things picked up at secondhand shops at bargain prices, a fact which after all gives a certain glow of satisfaction. After a time I dissociated such sentiments and looked at them as the artist sees them, and felt some faint awakening response. Still life—the words themselves are worth pondering over. After some time I gazed out of the window and saw a robin fly backwards and forwards from the nest it was building within a few yards of the house. I looked at the daffodils lifting their golden heads in the warm Spring air, the currant bushes bursting into pale green leaf, the deep brown of the earth, the greenness of grass, and, of course, innumerable other lovely natural gifts. The response quickened and I went into the garden and drew deep breaths of air, felt the coolness of leaves and heard the birds sing. The robin flew over my head with a trail of twig in its beak, and life seemed suddenly inexpressibly sweet.

If the artist can feel the thrill of response towards inanimate objects what wonder must be his when beholding the teeming universe? And to those who believe in the spiritual nature of the universe there must surely be as deep a joy as vivid response? Katharine Butler Hathaway says that we must rediscover a certain sequence in life if we are to survive. She says, "Sometimes I think I really saw, as an artist sees, as if it were the first dawn of my life. Then, inevitably, as will happen to anyone who looks, as if for the first time, I noticed that what I saw was amazing, beautiful. The beginning of the sequence, then, is first you see, then you admire. Next admiration leads with the same inevitableness to gratitude, next, gratitude leads to humility, for the person who receives much feels grateful and then humble, because he wonders how he can have deserved such an extravagant kindness. Humility is naturally followed by a feeling of wonder and adoration towards the source of these miracles, the God who made them and put them there". Here surely, beautifully expressed by one who had to wrest her happiness from life through great handicaps is the truly religious spirit, and one that is never more needed than today.

One of the most charming and yet profoundly wise stories in all literature is Maeterlinck's *The Blue Bird*. Its theme is the human quest for happiness and it does not need much reflection to be convinced that most people are on the wrong track and are doomed to disappointment. Maeterlinck like many others knows that happiness cannot be found by searching for it. It comes as a by-product, when we are engrossed in work, in service and in the love we have for other people.

Tytel and Mytyl the two children search for the Blue Bird of happiness but do not find it. After their numerous adventures they return home and a neighbour whose little girl is ill asks if she might have Tytyl's turtle dove. Tytyl looks at the cage and finds to his astonishment that the turtle dove has become the Blue Bird. "It is the blue bird we are looking for. . . . We went so far and he was here all the time."

Yes, we go rushing about pursuing pleasure hoping it will yield satisfaction; we immerse our lives in complicated

paraphernalia without time to think and reflect; we search for happiness in every place save that where it most often exists, in the ordinary, commonplace things of the home.

The theme of Maeterlinck's masterpiece is simple and yet how few people ever grasp its profound significance?

The other day I came across a quotation from a modern novel the name of which was not mentioned. It was a conversation between the sorely tried heroine and her uncle.

She says, "What does one end by doing when all that one has counted most dear is taken away from one? When life has grown trivial, stunted and narrow, when the sun of one's patience is set?"

The answer is given. "After a time, not at once, that would be asking too much of our poor human nature, but afterwards my dear, one lights a candle of patience and guides one's footsteps by that. . . . Try to light your candle of patience in faith remembering that you are not alone. More than half the noblest men and women you meet carry such candles likewise."

Most of us have to learn patience at some time in our lives if we want serenity, for irritability and resentment only add to our troubles making them harder to surmount.

Sometimes it is well to turn to the whole working and order of nature when we are in the mood of despondency and to behold there the slow unfolding gradualness of each plant, the patient persistence of growth. Or we might think of the patient love parents have for their children, their endless caring. Or we might consider the gradual development of a friendship that has grown more steadily through the passing years.

In sorrow, in personal relationships, in the perfecting of a piece of work patience is always needed, and in the difficult times through which we are passing, we dare not relinquish its little light. For although life is full of mystery, of strange paradoxes and bewilderment, although it seems unjust and cruel at times, it is also full of what an earlier saint called "arguments of mercy" and there are times when amidst the baffling puzzles that beset us, the wisest thing to do is to be quiet and to allow those arguments of mercy to have their way in our heart.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

GREAT HUCKLOW

Sir.—Gt. Hucklow is not marked on most maps or guide books. I visited it for the first time last week-end when a party of 13 from the Birmingham Women's League went by coach to spend one night. We stayed at "The Florence Nightingale Home for Men". There are also Holiday Guest Houses for Women and Children, but from inquiries made it seems these Homes are not patronised as they deserve. I was very disappointed not to meet more Unitarians from other parts—except one lady from Wales and one small boy of 11 from York. This year during the Festival of Britain, when most Guest Houses, whose charges are as reasonable as at Great Hucklow, may be full, I hope more Unitarians wishing to visit the Peak District, Millers Dale, Mossal Dale, Matlock, and Buxton will make Great Hucklow their centre. For scenery, lovely walks in bracing air, and peace, it is unrivalled. The village consists of a small Unitarian Church, these three Homes, one shop, one Inn, and a few houses. A Gliding Club is nearby, where the gliders glide in the air quietly.

After one night there I felt braced up, so anyone staying longer can be sure of a beneficial holiday.

I do hope other Women's Leagues, Youth Groups, and Men's Clubs will fix up week-ends, or short holidays there this year. Our view is called "Little Switzerland" and is a short walk from the village.

I enjoyed my visit so much I want to tell others to be sure and go there soon.—Yours,
Birmingham.
Mary Smart.

GENERAL ASSEMBLY RESOLUTIONS

Sir.—There is another question which I think should be considered in addition to those raised by the Rev. H. L. Short.

I, as a modest subscriber to the General Assembly and five other connected institutions was informed by the Secretary that not being a delegate, I could not move three amendments or additions to the resolutions or even speak there.

How am I able to qualify as there is not one of our churches in this district.—Yours,
J. S. Harding.

THE INQUIRER

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NEWS REVIEW

SCOTTISH ANNUAL MEETINGS

THE ANNUAL MEETINGS of the Scottish Unitarian Association, Women's League, and Sunday School Union were held at the Auchendennan Youth Hostel, Loch Lomond, on May 5 and 6, well over 100 adults being present from the four churches, Aberdeen, Dundee, Edinburgh and Glasgow. The weather took a most kindly turn and in the beautiful surroundings all set themselves for a very happy time. Unfortunately this promise was harshly broken during the first afternoon by a boating tragedy in which David Elgar, a 17-year old Sunday School teacher from Dundee lost his life, and which was deeply felt throughout the rest of the proceedings. It was, however decided not to abandon these, since they provide the only occasion in the year on which the isolated congregations are able to meet together. They are most eagerly looked forward to and their organisation involves much labour and expense.

A S.U.A. meeting opened the programme on the Saturday at 11 a.m.—one contingent of about 30 had had to rise at 4 a.m. to arrive in time—with a stirring address by the Rev. John Kielty on "Facing the Worst with Resolution". While permitting no carelessness of opinion this inspired all with the feeling that he should have added "and a gay Courage" to his title. As in all subsequent meetings, a good discussion followed limited only by the clock. The Rev. Arthur Peacock's "Church Publicity" had been especially recommended by Mr. Kielty, and it is hoped that each of the four congregations will forthwith appoint a special propaganda and publicity committee as urged in that work. Immediately after lunch the Sunday School teachers held an hour's conference. During this Mrs. James Murray, Aberdeen, and Mr. A. Spenser, Dundee, reported on the Oxford Summer School of 1950. Followed the annual business meeting of the S.U.A. This kept closely to the usual lines. Mr. C. Mackay, Edinburgh, announced from the Chair both his own resignation from the Presidency, and that of Mr. E. L. Williamson, Aberdeen, from the Vice-Presidency. These were perforce accepted with much regret, and with grateful tribute from all present to the value of the services each officer had so long and faithfully rendered. The Rev. W. B. Tavener, Edinburgh, was elected President, and Mr. G. C. Morrison, Aberdeen, Vice-President. The great loss the S.U.A. had had in the death of Mr. Tom Ballantyne was feelingly referred to. Another item of much wider than purely Scottish concern in the report was the news that Mr. Alexander Dand, Glasgow, the Hon. Treasurer of the S.U.A., had accepted an important appointment at Inverness. While this is outside the immediate circle of any of our churches, and he will be greatly missed, he will still give all assistance possible. Every success is wished him in his new sphere.

After a short interval for tea, Mr. W. McLean, Dundee, took the Chair for the annual meeting of the Sunday School Union. This, too, was a strictly business one. Then came the meeting of the Women's League, under the Presidency of Mrs. A. Reid, Glasgow. The men having been invited to attend, an almost full gathering of delegates heard with keen interest Miss Polly Fisher, of Connecticut, U.S.A., outline the normal activities of our American churches. Mr. Harold Wylie, Glasgow, then gave a most arresting paper on what he felt to be the main problem of modern education. In this he both set a noble lead and carried his audience wholeheartedly with him. There was a break for the evening meal, after which Mr. Yuill, Glasgow, who is Chairman of the District Y.H.A., showed the Rev. Walter Long's film of the Oxford Summer School, and two others of Youth Hostel activities. Sunday opened with a Service conducted by the Rev. W. B. Tavener.

There followed a largely attended meeting of the Sunday School Union, which was addressed by the Rev. W. Waddington in most helpful fashion on "Teaching our Faith through the Bible". Lunch followed, and it was then necessary for one church to leave through compulsion of time and distance. The three remaining parties left at 5 p.m., after a concluding meeting at which the most appreciative thanks were given to Mr. Yuill and Mr. Edge, of the Scottish Youth Hostels Association, for their hospitality and help, and to all who had planned and worked, but especially to our Secretary, Mr. K. M. Street, and our Treasurer, Mr. A. K. Dand, both of Glasgow, for their unstinting yet quite exacting services.

London: Forest Gate.—The Sunday Evening Service at this church, on May 6, took the form of an Enrolment Service for 22 cadets of the newly-formed section of C35 Division of the St. John Ambulance Brigade. The church was full to capacity, and the large number of Brigade officers present expressed their warm appreciation afterwards of the impressiveness of the Service conducted by Mr. F. Cordell, and the care shown by the church in the preliminary arrangements, especially the handsomely-printed "Order of Service". The enrolment ceremony and presentation of certificates and badges were by Area Cadet Officers H. Mulligan and (Mrs.) S. Jamison. The cadets were trained by Mr. A. Bowler, of the Church and the Brigade, and a Social and Dance on the following Tuesday brought in a welcome sum for cadet funds.

FESTIVAL SERVICE AT ESSEX CHURCH

THE FIRST of the mid-week Festival Services to be held in London, took place at Essex Church, on Wednesday, May 16. The preacher was the Rev. John Kielty, Secretary of the General Assembly. In the course of his address he said:—

In our ancient cities the visitor sees three monuments to the past, the castle, the walls and the parish church or cathedral. The community is no longer bounded in its life or activities by either of the two former, since it has outgrown them and more live in the suburbs than in the town itself. The church, too, tends to stand more as a reminder of the past than an example of a vital force in modern life. All three were built to endure, and physically they do: yet are they any of them really more than well-preserved ancient monuments?

The church was once the centre of the community, both physically and spiritually. To-day it is "down-town" and though this problem has been tackled and churches established in the suburbs, no one is really tackling the "down-town" aspect of religion. No living thing can remain static and survive, the story of the community shows that it has not remained static, but the church has tried to do so. Creeds, formulae and symbols are retained. Once they made religion more clear to men, now they only serve to mystify. Religion does not appear to work and men demand always that their institutions shall work or they abandon them.

In the old communities the function of the church was to supply indispensable means of power and grace and that vision and purpose without which men cannot truly live. We have been called "The People of a Book" and for four hundred years our Bible has played a great part in our national story and religion has given us power to stand in evil times. In 1940 when we stood alone we drew heavily on our spiritual reserves. They are not being replaced, and they will not until the church is once more spiritually the centre of the life of the community.

To put the church in that position is our task. Always the largest contribution to our religious power has come from nonconformity rather than from conformity, as witness the way in which we were saved from the terrors of revolution such as the French knew by the Methodist Revival. But all orthodox churches to-day are becoming more and more static and the pioneering spirit which alone is able to seek and find God and make him more clear to our age, is almost dead. This is our opportunity. Can we take it? I believe we can and I believe we will. So let us to our celebrations in this Festival year of our achievements, material and spiritual and let us also to our task that our achievement in the spiritual realm may be such as will give us the sense of purpose, the vision splendid and the power to overcome that alone can make our achievements in the material realm satisfying to the souls of men.

SOUTHERN UNITARIAN ASSOCIATION ANNUAL MEETING

THIS annual assembly brought together a large gathering of people from our scattered churches in the south, as befitted the excellent arrangements and warm welcome provided by the minister and members of our church at Poole. The church was well filled when the retiring President, Mr. C. Belben, took the Chair, and in moving the adoption of the report was characteristically cheerful and optimistic as he had a right to be after the excellent service he had rendered to the Association for nearly four years especially at Poole, Wareham and Southampton. The Treasurer, Mr. W. A. Christy, recently elected Mayor of Ryde for a second year, presented a very satisfactory statement of accounts with a balance on the right side. The Rev. Lawrence Redfern was then elected to the Presidential Chair and after thanking the Association for the honour done to him, rewarded it promptly by the wit and wisdom he has ever at his command. It was a cause of great satisfaction to everyone that the Secretaryship would be in the capable hands of the Rev. Dr. J. C. Flower. His predecessor in this office, the Rev. L. Chandler, was shortly leaving the south for Lye in Worcestershire, and thanks for his past services and good wishes for the future were cordially extended to him.

The main feature of the meeting was an address by the President of the General Assembly, the Rev. G. Randall Jones, who spoke of his early connection with the churches in the southern area, especially Southampton and Portsmouth, and the part they had played in his conversion from the Baptist communion to the Unitarian point of view. Where the spirit of the Lord is, there is not only liberty but opportunity, and even in the day of small things it was our task and privilege to grasp the opportunity and bear witness to the faith that was in us. This encouraging message brought to a close a meeting which was notable for its numbers and its spirit of fellowship, and all delegates went away greatly heartened and resolved to continue in well-doing.

H. J. R.

Stand.—The week-end of May 5 and 6 was a memorable one. On Saturday the special occasion was the dedication of the new organ. This, of course, is intended for the new chapel, the building of which it is hoped will commence this year. The organ is a two manual Compton electronic instrument with 34 speaking stops.

After a short Dedication Service an Organ Recital was given by Mr. G. F. Crick. His intimate friendly comments in explanation of the selected items and the features of the organ which the items demonstrated were most informative.

The Music Club concluded a very successful season on Sunday, May 6, when choral items were rendered by the four sections of the Choir. The Junior Choir sang the pieces with which they had been successful in the recent Bury Festival, the Ladies' Choir excelled themselves in Elgar's "The Snow", the Mixed Choir gave much pleasure in singing Mendelssohn's "Hear My Prayer" and finally the Men's Choir made a successful debut with two male items.

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IN QUIETNESS AND CONFIDENCE

A RETREAT of great beauty and peace was held by a group of 13, which included seven Unitarian ministers, from Monday evening, May 7, to Friday morning, May 11. The arrangements were made by Mrs. Margaret Dickin, through whom St. Julian's Community House at Coolham, in the depth of the Sussex country, provided a home of natural loveliness and gracious human service.

It had fallen to Mrs. Dickin to take up the task of conducting the Retreat when Dr. Spinks was unable to do so, and everyone there was moved to gratitude and deep delight by the quiet order of readings, prayers and silences shared under her rule.

The art and craft of making stained-glass windows with the interesting details of a craftsman's practical knowledge, formed a serviceable structure supporting a sequence of homilies, and inspiration flowed naturally from the words of saints and mystics (among which those of our own Dr. Martineau shone with freshness and distinction), spoken in the small, plain chapel which had been made out of a stable, its floors warm with straw and its air mysterious with peace.

It was among the experiences which abide.

HULL.—As T. S. Eliot's *Murder in the Cathedral* is to be produced in the city in connection with the Festival of Britain, Mr. Philipson took this for his special theme recently. Members from the congregation read with fine effect some chosen excerpts and two choruses. There was a large congregation and several visitors warmly testified to the helpfulness of the Service. The collection was for the Yorkshire Unitarian Union.

MONTON.—The present month has been a very active one for the church and school, for on Saturday, May 5, the Rev. D. T. Evans was installed Minister and on May 13 large congregations assembled to hear him conduct the Sunday School Anniversary.

During the Afternoon Service the new banner was dedicated for use at the Whit-Thursdays United Sunday Schools Procession in Eccles. Mr. W. Higham was also presented with the Sunday School Association's Long Service Medal, having served 31 years as teacher in the Sunday School. His loyal service is much appreciated by teachers, scholars and friends and Monton is very pleased that his services have been recognised by the Sunday School Association.

SOME novels can be read for their particular literary quality, irrespective of plot; others, lacking that quality, can be read and enjoyed for the story they tell; provided it is told with vigour, and not ill-written. *Homeward Bound*, by Ruth Chatterton (G. G. Harrap & Co. 10s. 6d.), belongs to the latter class. It is the story of an adoption (by a young American woman) of a Jewish boy, born and bred in a concentration camp. There are many dramatic situations in it, and it is not surprising to learn that a film is already being made from the novel. Ruth Chatterton, herself a well known actress, shows that she can handle dialogue in a realistic manner.

CALENDAR

SUNDAY, MAY 27th, 1951

ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. GORDON BEVERLEY.
AMERYTWTYTH, New Street Meeting House, 11, Mr. GABRIEL MORGAN.
AINSWORTH, Un. Chapel, Knowsley Rd., 11 and 3, Rev. B. GILL.
ANSHELL (See Lytham St. Anne's.)
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE.

BATH, Tyin Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. WARD.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7, Dr. R. W. WILIE.
BENNELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Miss K. WOOD.
BELLINGHAM, Free Church, South Street, 11.15, Rev. J. MARTIN HALL.
BIRMINGHAM, Un. Ch., Benson Road Rd., 6.30, Rev. EDGAR HILL.
BIRMINGHAM, Ch. of Messiah, Broad St., 11 and 6.30, Rev. GORDON STUART.

BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. RONALD MCGRAW, Sunday School Anniversary.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, —.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Rev. ARTHUR WHITTAKER.

BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halfwell Rd., Free Ch., 10.45 and 6.30, Supply.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOSLAND.
BOSTON (Lincoln), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SHAPTON.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. E. PINK.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BELLOCK.
BRIDGWATER, Christ Ch., Dunsford St., 11, Junior Church, 6.30, Supply.
BRISTOL, Unitarian Chapel, 11 and 6.30, Rev. G. RABMALL JONES.
BRISTOL, Christ Ch., Unitarian, New Road, 11 and 6.30, Rev. W. WARRINGTON.

BRISTOL, Louis's Mead Meeting, 6.30, Rev. J. H. CORHAM DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11, Rev. J. CORHAM DAVIES, 6.30, Rev. J. THOMAS DAVIES.

BURLEY, Unitarian Church, Trafalgar Street, 6, Miss CORINE THOMPSON.
BURY, Churchman Unitarian Church, 10.15, Children's Service, 6.30, Rev. SCOTT L. JOHNSON.
BURY, Bank St., 11 and 6.30, Rev. F. M. RYDE.

CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.

CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTIN. CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Rev. W. J. CARTER.

CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES.

CHESTERFIELD, Elder Yard Ch., 10.45 and 6.30, Rev. E. STANLEY PETERS. CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Supply.

COSELEY, Staffs, Old Meeting House, Old Meeting Rd., 11, Junior Church, 6.30, Rev. P. C. WHITEMAN.

CREWE, Free Christian Church, Beech St., 6.30, Miss LIVINGSTONE. CREWKERNE, Un. Ch., Hermitage St., 11 and 6.30, Rev. F. TERRY.

CROYDON, Free Christian Ch., Wellesley Rd., 11, Rev. J. P. CHALK.

DEAN ROW, 10.45, Rev. E. H. WRIGLEY. STYAL, 6.30, Rev. E. H. WRIGLEY. DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL.

DERBY, Friar Gate Unitarian Chapel, 6.30, Mr. T. GREGORY. DITCHLING, Old Meeting House, 10.45, No Service.

DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Dr. ROWLAND GRAY-SMITH.

DOVER, Adrian Street Un. Ch., 6.30, Rev. ETHEL KAY. DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.

DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. CHARLES EASTON.

DUKINGFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE.

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.

EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER. GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH.

GLASGOW, St. Vincent Street, Un. Ch., 11 and 6.30, Rev. ALEXANDER REID, 7, Study Circle.

GUILDFORD, Ward Street Church, 11.15, Mr. A. G. TARRANT.

HALE CHAPEL, Hale Batts, 10.45 and 6.30, Rev. ALFRED HALL. HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE.

HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENNIGH HILTON.

HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. BARTLETT. HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL.

HUDDESFIELD, Fitzwilliam St., 11, Rev. DUDLEY RICHARDS. HULL, Park St. Ch. (Un.), 6.30, Rev. RALPH PHILLIPSON.

IPSWICH, Friars Street, 11; BURY ST. EDMUNDS, Churchgate St., 6.30, Rev. W. HAWORTH.

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER. KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.

KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MOSSOP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL. LEEDS, Mill Hill Chapel, 10.45 and 6.30, Student, U.C.M.

LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, —. LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. LEONARD MASON.

LEITCHWORTH, Vassants Hall, Gernon Walk, 6.30, Discussion Meeting. LEWES, Westgate Chapel, 11, Dr. H. W. STEPHENSON.

LINCOLN, High St., Unitarian Church, 6.30, Supply. LIVERPOOL, Ancient Chapel of Teneth, 11 and 6.30, Rev. L. A. GARRARD.

LIVERPOOL, Bootle Free Church, 6.30, Mr. S. KNIGHT. LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURKIN.

LIVERPOOL, Garscote Chapel, 11, Rev. DUNCAN P. STEWART. LIVERPOOL, Hamilton Rd., Everton, 6.30, Rev. BRIAN GOLLAND.

LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER. LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. E. SHIRVELL PRICE.

LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG. LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. J. LONG.

LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE. LONDON, Essex Church, Palace Gardens Terrace, W.8, 11 and 6.30, Rev. J. C. BALLANTYNE.

LONDON, Forest Gate, Upton Lane, 6.30, Mrs. J. WILLIAMS. LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.

LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CORDELL.

LONDON, Hampstead, Roslyn Hill, 11, Rev. ROGER THOMAS. LONDON, Highgate Hill, Unitarian Church, 11, Mrs. A. G. MITCHELL.

LONDON, Highgate Hill, Unitarian Church, 11, Mrs. A. G. MITCHELL. Women's League Service.

LONDON, Ilford High Rd., 6.30, Rev. G. J. G. GRAY. LONDON, Islington, Un. Ch., Upper St., Finsbury Hall, 7, Rev. A. V. FOX.

LONDON, Kilburn, Unitarian Ch. Ch., Quaker Road, 11, Rev. A. V. FOX. LONDON, Lewisham, Un. Ch., High St., 11, Rev. R. W. SCHONEN.

LONDON, Leytonstone, Lea Bridge Rd., Knights Green, 6.30, Rev. G. E. HALL.

LONDON, Mansford St. Chapel, Bedford Green, 6.30, Rev. J. W. DUNNIE. LONDON, Richmond Free Ch., Osmund Road, 11, Miss M. GARNETT.

LONDON, Richmond Free Ch., Osmund Road, 11, Miss M. GARNETT. Women's League Service.

LONDON, Stamford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NORTON.

LONDON, Theobald Ch., 28 Bell Street, Edgware Road, 11, Rev. F. HARRISON.

LONDON, Wandsworth, Un. Ch., East Hill, 11, Rev. A. FRISCOCK. LONDON, White Unitarian Church at Highgate Hill Unitarian Church,

1st and 3rd Sundays, 6, Rev. T. L. JONES (June 3rd).

LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Mr. C. G. KERRY.

LONDON, Woolwich, Dallin Road, S.E., 11.15, School, 6.30, Mr. F. CORDELL.

LOUGHBOROUGH, Victoria St., 6.30, Supply. LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. HERBERT CRABTREE.

MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Mrs. MURIEL HILTON.

MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 10.45 and 6.30, Rev. KENNETH SHERRATT.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY. MANCHESTER, Fallowfield, Dob Lane Chapel, 10.15 and 6.30, Rev. J. PIPKIN.

MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTIER.

MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT. MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. D. T. EVANS.

MANCHESTER, Pendleton Un., Cross Lane, 6.30, No Service, 7, United Mission Service at the Hope Congregational Church.

MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. WILLIAM DYER (25th Anniversary).

MANCHESTER, Remshaw St. Mission, 6.30, Rev. A. J. HEALE. MANCHESTER, Stand Ch., Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.

MANCHESTER, Wibraham Rd., Chorlton-cum-Hardy, 3 p.m. Rev. RAYMOND V. HOLT.

MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. J. S. HALLAM.

MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN. MARPLE, Calver Institute, 3, each Sunday.

MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES. MIDDLESBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15, Rev. A. E. MOORE.

MIDDLETON, Old Road Chapel, 6.30, Rev. JOHN EVANS. MORECAMBE (see Lancaster).

MORSTONHAMPTON, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE. MOSSLEY, Christian Church, Stamford Rd., 10.30 and 6, —.

NANTWICH, Old Chapel, 6, Mr. STORER. NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place,

11 and 6.30, Rev. HERBERT BARNES. NEWPORT, Lo.W., Un. Ch., High St., 11 and 6.30, Rev. L. CHANDLER.

NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY. NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. M. CONSTANCE HARRIS.

OLDBURY, Unitarian Church, Birmingham St., 11, Children's Service, 6.30, Rev. HAROLD A. GORE.

OLDHAM, Lord Street Chapel, 10.45 and 6.30, Student, U.C.M. OXFORD, Manchester College Chapel, 11.30, Dr. H. J. McLACHLAN.

PADHAM, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W. HILL WAREING.

PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH. PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KESLEY.

POOLE, Unitarian Church, Hill St., 11.15, Junior Church, 6.30, Rev. ROBERT PRINCE.

PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STUBBS.

PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALAN WILLIAMS. RINGWOOD, Hants, The Meeting House, 6.30, Mr. C. F. SWIFT.

ROTHSCHILD, Church of Our Father, 10.45 and 6.30, Rev. WILLIAM MILLAR.

ROCHESTER, Blackwater St., 10.30, No Service, 6, Civic Service, Rev. W. REE.

SALT, Adkinson Rd., 11, Rev. J. WILLIAM DYER. SCARBOROUGH, Un. Ch., Westborough, 10.30 and 6.30, Rev. W. T. WILKIN.

SHEFFIELD, Unity Church, Crookmoor Rd., 11 and 6.30, Rev. E. D. DAVIES.

SHEFFIELD, Palwood Old Chapel, 11 and 6.30, Dr. P. N. TINDALL. SHEFFIELD (Astercliffe), 6.30, Mr. T. H. MORRIS.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY. SHIRWORTH, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.

SIMONSTON, High Street, Unitarian, 11 and 6.30, Rev. F. D. JONES. SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Mr. W. E. STEPHENS.

SOUTHEND-ON-SEA, Dansey Rd., 11, Children's Ch., 6.30, Rev. E. G. GIBBS.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BERTLER. STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.

ST. HELENS, Corporation St., 6.30, Rev. DUNCAN STEWART. STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. IRENE HOSKINS.

STOCKPORT-ON-TYNE, Wellington St., 6.30, Rev. A. J. MARTIN. STONINGHAM, Presbyterian Un. Chapel, 11 and 6.30, Rev. ROBERT LEE.

SWANSEA, Pennard, Free Christian Meeting House, 11, Rev. BAE VINY.

SWANSEA, Unitarian Ch., High St., 6.30, Rev. BAE VINY. SWINTON, Swinton Hall Rd., 10.45 and 6.30, Mr. FRED BAE.

TAVENOCK, The Abbey Chapel, 6.30, Rev. E. H. KERRY. THAMES, Old Meeting House, Addled Rd., 6.30, Rev. G. KERRY.

THAMES, Unitarian Church, 10.45 and 6, Rev. MARION JENNISON. THORNTON, Unity Ch., Mansfield Rd., 6.30, Rev. C. W. TOWNSEND.

THORNTON, Congregational Ch., 11 and 6, Rev. A. F. O. THORNTON. WALLASEY, Memorial Church, Manor Rd., 11, Rev. EDGAR HILL, 6.30, Student, U.C.M.

THE UNITARIAN COLLEGE MANCHESTER 1854—1954

£10,000 CENTENARY APPEAL FUND

APPROACHING "HALF-TIME": HOW DO WE STAND?

On January 1, 1949, the Centenary Appeal Fund of the Unitarian College, Manchester, was launched. The target—fixed after consultation with the General Assembly Council, who have urged all our churches to support the Fund—was (and still is) £10,000 in 5 years. That is, £2,000 a year in each of the years 1949, 1950, 1951, 1952 and 1953. Only by raising £2,000 in each of those 5 years, it was announced, could the flow of new ministers from the College in Manchester be assured.

That is still the position to-day. The need is not less urgent: in fact it is more urgent. In 1949 the College had 9 full-time students. In 1951 it has 11 full-time students.

We are now approaching "half-time" in the life of the Appeal Fund. On June 30, 1951, the Appeal will have been running for 2½ years. How do we stand? And is the Appeal still really needed?

How do we stand? On May 15, 1951, six weeks before "half-time" this was the position.

Target for "half-time" ...	£5,000
Actually received ...	£3,700
Still needed, to reach "half-time" target	£1,300

The first thing to record is the encouraging fact that, in spite of the uncertainties of the last two years, our friends have come to our aid to the tune of £3,700. That is a lot of money. We have had fine support—in many instances, very generous support indeed—from churches, from kindred Associations, and from individual supporters.

Many of our churches have promised to give £10 a year for each of the 5 years of the Appeal—quite a number of them, as we well know, being small, and even struggling, congregations. Some churches—not always large and wealthy churches—have promised, and given, even more. Altogether, no less than 145 of the churches of the Unitarian and Free Christian fellowship have given their support already. And a number of District Associations, District Women's Leagues and other bodies have sent generous gifts.

The support given by individual donors has also been heartening. In all, 144 individual supporters have made gifts to the Fund, many under 7-year Deed of Covenant (which enables the College to recover income tax at the rate of 9s. 6d. in the pound on each instalment).

This fine response shows that the importance of ensuring the best possible training for our future ministers is widely realised throughout the Unitarian and Free Christian movement. To all who have worked and sacrificed to ensure this vital object the Appeal Committee of the Unitarian College, Manchester, send their warmest appreciation and thanks.

As for that £1,300, which we must raise before we set out to secure the second £5,000, there is still over a month to go till "half-time".

If you have not yet sent the gift that you have so often meant to send—

If your church is still considering how much to send and when to send it—

If your church is without a minister and is hoping for the arrival of a student when he has finished his College training within the next few years—

If you have welcomed the willing help which students from U.C.M. have given to your church—

If you have ever deplored the shortage of ministers and asked what "they" are doing about it—

**PLEASE SEND A GIFT BEFORE JUNE 30 AND
HELP US TO GET HALF-WAY BY "HALF-TIME"**

As for that other question, "Is the Appeal still really needed?" there is only one answer. The Appeal is needed more urgently than ever.

All members of the Unitarian and Free Christian movement are, of course, delighted to know that the patient discussions of the past two years between the two Colleges have borne fruit. A Scheme of Liaison has now been fully ratified by both Colleges, and a Joint Executive Committee has been appointed to deal with academic and financial co-operation. There is good reason to hope that during the next few years, with even more patient work and experiment, the Joint Committee will strengthen the potential resources possessed by both Colleges and will evolve the best way of using those resources for the benefit of the liberal Christian ministry.

But that will take time. Meanwhile the Colleges must be kept going and the training of the present students must be carried on. The Appeal Fund is urgently needed now, to maintain the work of the College in Manchester, and to ensure that the Unitarian College, Manchester, plays its full part, academically and financially, in the new partnership.

Every gift to the Appeal Fund will now, in effect, be a piece of vital help to the joint work of the two Colleges.

Please send your gifts to the Appeal Treasurer, A. K. ROSS, B.C.L., M.A., 24 Brooks Road, Manchester 16, who will also send particulars of the Covenant Scheme for private subscribers.

J. H. BOUNDS (*Appeal Chairman*).

E. D. DAVIES (*Appeal Secretary*).

A. K. ROSS (*Appeal Treasurer*).

WARRINGTON, Cairo St., 10.30 and 6.30, Rev. E. W. DEAKIN.
WATFORD, Friends House, Derby Rd. (by permission), 7.30, May 27th.
Rev. ARTHUR PRACOCK.

WEST BROMWICH, Lodge Road, 6.30, Mr. G. WILKINSON.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS.
WHITBY, Flowergate Chapel, 6, Mr. T. R. KITTLE.

YORK, St. Saviourgate Chapel, 6.30, Rev. G. S. WOODS.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., 14, Gordon Sq., W.C.1.

AUSTRALIA

ADLAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. COLIN GORDON.

MELBOURNE, Unitarian Church, Cathedral Place, C. 2, 7.30, Rev. V. JAMES. Monthly service at 4.

SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. J. B. TOWNKIN. Mance Telephone LX 5321.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ANNE CAMERON.

TORONTO, First Un. Ch., 175 St. Clair Avenue West, 11, Rev. W. P. JONES.

VANCOUVER, B. C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HODGKIN.

WINDSOR, First Federal Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. PETERSEN.

NEW ZEALAND

AUCKLAND, Unitarian Church, Parnaby Rd., 11 and 7, Rev. E. H. MORRIS.

WELLINGTON, Unitarian Free Church, Tindall's Buildings, 100 Lambton Quay, Supply.

SOUTH AFRICA

CAPE TOWN, Hunt St., 11, Sunday School, 7 o'clock Service, Rev. MARTIN C. RAYNE.

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